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device, if one may judge from the characteristic flourish with which the book ends (p. 210). "So passed out of this life the Most Holy Lord Innocent the Third, in the fifty-sixth year of His age, and the nineteenth of His reign as God's Vicegerent upon earth. And He bore Arms, of His Tusculan House of Conti di Segni, *gules, an argent-headed eagle displayed chequy sable and or, orientally crowned of the last.*"

EDWARD B. KREHBIEL.

*Acta Aragonensia: Quellen zur deutschen, italienischen, französischen, spanischen, zur Kirchen- und Kulturgeschichte aus der diplomatischen Korrespondenz Jaymes II. (1291-1327).* In two volumes. Herausgegeben von Dr. HEINRICH FINKE, Professor der Geschichte in Freiburg i. B. (Berlin und Leipzig: Walter Rothschild. 1908. Pp. clxxx, 510; 511-973.)

AMONG the foremost of that notable group of Catholic scholars whose researches have during the past quarter-century so enriched our knowledge of the closing centuries of the Middle Ages is Professor Heinrich Finke, known especially to students of history by his studies relative to that first great international congress of Europe, the reforming Council of Constance. As a foundation for the definitive history of that body which we are some day to have from his pen, he began a dozen years ago, on a scale far more comprehensive than that of the long standard collection of Hermann von der Hardt, the publication, under the title of *Acta Concilii Constanciensis*, of all the extant documents bearing upon the proceedings of the council. It was while laying under tribute the archives of Europe for this great enterprise that Dr. Finke discovered the astonishing wealth of those of the crown of Aragon, at Barcelona. That Aragon, the home, the refuge and the hope of the recalcitrant Benedict XIII., should furnish much for the story of the council was indeed not strange; but when, in the spring of 1901, his gleaning for that task complete, the historian found himself with leisure still upon his hands and gave rein to his collector's zeal, he stumbled on a harvest more surprising.

It has been the grief of the medieval historian that his sources permit no such insight into motive and character as do those of modern history. His men and women flit across the stage like shadows or stalk it stiffly as mere types—the knight, the monk, the lady, the prelate. It is only when the gossip reports of the envoys of Venice give flesh and blood to the actors in the drama of politics that the pen of a Ranke is tempted to interpret it in terms of human purpose and effort. But it was precisely such a series of diplomatic relations, almost comparable to those of the Venetians in fullness and in freedom, which now revealed itself to the astonished Dr. Finke in the Aragonese archives; and that not alone for the fifteenth century, but from the end of the thirteenth onward. At a time when, in the rest of Europe, the archives of

sovereigns were just beginning to take on systematic organization, those of Aragon were already gathering and storing records with a ripe activity, and not more for the affairs of her kings at home than for their dealings with all the world. Provençal more than Spanish by speech and literature and feudal ties, her princes had from the twelfth century found themselves in the very vortex of Christian politics. In the thirteenth the marriage with the heiress of the Hohenstaufen had broadened their interests to Italy and the Orient and had quickened their watch of pope and of Saracen. At the opening of the fourteenth the numerous progeny of Jayme of Aragon opened to him a career as a father-in-law comparable to that of Rudolf of Hapsburg in the generation before his own or that of the late King of Denmark in ours; and, in particular, the wedding of his daughter Isabella to Frederic the Handsome, the Hapsburg claimant to the German throne, brought him into closest touch with the affairs of central Europe. And Jayme himself, son of a Hohenstaufen mother and spouse of an Angevin wife, with a love of pen and ink worthy of a descendant of the troubadour Alfonso and an ancestor of the scribbling Philip II. brought to this breadth of international relations a zeal in correspondence and a system in the direction of his envoys and the preservation of their reports which make his diplomatic archives without a parallel in the Middle Ages.

The earliest fruit of Professor Finke's discovery was his well-documented *Aus den Tagen Bonifaz VIII. Funde und Forschungen*, published in 1902, which threw so new and brilliant a light on the personality not only of that pontiff himself, but on that of his strange theologian-physician, Arnold of Villanova. In 1904 his Salzburg address before the German historians (later printed in the Austrian *Mitteilungen* under the title of *Zur Charakteristik Philipps des Schönen*) brought the Aragonese archives to bear upon the yet more problematic character of the pope's great antagonist, Philip of France. Their wealth of material on the *cause célèbre* of the suppression of the Templars he found enough for two volumes, lately published. But all this has only cleared the ground for his more comprehensive *Acta Aragonensia*, to whose selection he has devoted a half-dozen successive vacation sojourns in Barcelona, and which he believes to embody the most interesting contents of all King Jayme's royal correspondence.

It is, indeed, only a selection—of the more than sixteen thousand *cartas reales diplomáticas* some six hundred only are here printed, though hundreds more are laid under contribution for the introductions and notes—but it is the selection of a trained and thorough eye. "Scarcely a prominent name of the Age of Dante", boasts Dr. Finke with justice, "is here unmentioned." Leaving Spanish affairs for Spanish scholars, he restricts himself almost wholly to what concerns the world at large. The kernel of the collection is formed by the diplomatic reports from the papal court; and first of all, filling two hundred pages and more, are printed those whose chief worth is for

papal history. These are most abundant for the period preceding the death of Boniface VIII. (1290-1304), a few deal with the brief pontificate of Benedict XI. and with the election of Clement V., then comes a wide gap, and all the rest have to do with the electoral struggle which ended in the choice of John XXII. There follow a couple of hundred pages throwing light on the affairs of Germany and of the emperors during the long reign of Jayme; then sixty on those of France close the first volume. A full half of the second is devoted to the politics of Italy, Sicily, Sardinia, a chapter to Jayme's relations with the Christian Orient, three to the relations of the Roman see to state and church in Aragon, with glimpses into the ecclesiastical life of Aragon itself and notably into its Inquisition, while the closing two bring tidings of her scholars, her university, her art, her literature.

To the whole Professor Finke has prefixed two notable contributions of his own: an essay of a hundred pages on *Das Urkundenwesen unter Jayme II.*, which is far our best account of the Aragonese chancellery and archives, and one almost as long on Jayme's diplomatic system and his other sources of foreign intelligence. Now that this task is done, he promises us speedily the completion of his books—both proceedings and history—on the Council of Constance.

GEORGE L. BURR.

*Canon Pietro Casola's Pilgrimage to Jerusalem in the Year 1494.*

By M. MARGARET NEWETT, B.A. (Manchester: University Press. 1907. Pp. vii, 427.)

THIS is a deeply interesting record, not merely of a Syrian pilgrimage, but of Mediterranean life, and of the experiences of an intelligent Italian gentleman at the close of the Middle Ages—two years after the discovery of America. It would not be easy to find a more graphic picture, in old days, of a voyage from Venice to the Levant, or of the miseries, insults and extortions suffered by Christian pilgrims of the post-Crusading time, in their dealings with those "cruel mastiffs and raging dogs", the triumphant Moslems of the Mameluke empire. Casola's sense of humor (he finds the Old Man of the Faith in Jerusalem a picturesque personage, worth looking at "besides the faith"), his capacity for taking care of himself ("to fare better, I never left the captain": "I supported the captain, because even on land, he paid my expenses"), his success in escaping *mal-de-mer* ("the sea did not upset my stomach, like many others"), all furnish diverting touches to this delightful narrative. Upon the editing much trouble has been spent; yet perhaps the picture would have been even better if the painter had taken more pains. A careful revision might have averted some mistakes in detail, infelicities of style and vagaries of printing and punctuation. Thus in the first sentence of note 80 (p. 387), the placing of the commas hardly aids the sense; on p. 2, Madame de Chitrow is surely